

Islamic Value-Based Principal Leadership in Improving Teacher Professionalism at Salman Al Farisi and Al Khairiyah Integrated Islamic Elementary Schools

Husnul Haniyah^{1*}, Slamet Lestari¹

¹Universitas Negeri Yogyakarta, Indonesia

Corresponding author e-mail: husnulhaniyah12@gmail.com*; slamet.lestari@uny.ac.id

Article History: Received on September 12, 2025, Revised on October 29, 2025,
Published on November 3, 2025

Abstract: This study aims to analyse the implementation of principal leadership, problems faced by principals, and the principal's efforts in overcoming problems at Salman Al Farisi Integrated Islamic Elementary School and Al Khairiyah Integrated Islamic Elementary School. This study was conducted using a qualitative descriptive approach at Salman Al Farisi Integrated Islamic Elementary School and Al Khairiyah Integrated Islamic Elementary School. The study subjects included principals, vice principals for curriculum, and teachers. Data were collected through interviews, observations, and documentation. To ensure credibility and validity, triangulation techniques were applied. Data were analysed using the interactive model developed by Miles, Huberman, and Saldana. The results show that the implementation of principal leadership at Salman Al Farisi Integrated Islamic Elementary School and Al Khairiyah Integrated Islamic Elementary School is grounded in Islamic values such as trustworthiness, exemplary conduct, justice, deliberation, and compassion. The principal functions not only as a manager but also as a spiritual mentor, promoting Islamic professionalism among teachers. Challenges include inconsistent teacher discipline, limited facilities, and administrative demands. To address these issues, principals conduct intensive coaching, reinforce an Islamic work culture, collaborate with foundations and parents, and implement continuous evaluation based on Islamic principles.

Keywords: Principal leadership, Values, Professionalism, Integrated, Islamic schools

A. Introduction

Education plays a central role in shaping the quality of human resources who will determine the progress of a nation (Mudzakir & Aslan, 2025). According to the Law of the Republic of Indonesia Number 20 of 2003 on the National Education System, the purpose of education is to develop students' potential to become faithful, knowledgeable, capable, creative, and responsible individuals. In this regard, the professionalism of teachers becomes one of the key determinants of educational quality (Habibi et al., 2019). Professional teachers are expected not only to master pedagogical competence but also to serve as moral examples for their students (Pongpalilu & Aslan, 2025). However, teacher professionalism is not merely measured through formal qualifications or academic achievements, but also through integrity, responsibility, and dedication in performing their duties as educators (Putri et al., 2025).

Data from the Central Statistics Agency (BPS,2023) show that the percentage of teachers who meet academic qualification standards continues to increase nationally from 91.31% to 92.51% in the 2023/2024 academic year. This positive trend indicates improvement in teacher qualifications across all educational levels (Susanto, 2022). Nevertheless, the increasing number of academically qualified teachers has not automatically translated into proportional improvements in the moral and spiritual quality of educators (Nurkhasanah & Mahrusl, 2025; Rohmah, 2019; Sunardi, Nugroho P. J., 2019). In many cases, teachers may be professionally competent but still struggle to internalize moral integrity, discipline, and sincerity in their educational practices. This gap highlights an urgent need for leadership that not only enhances professional competence but also cultivates Islamic values as the foundation of educational conduct.

In the context of Integrated Islamic Elementary Schools (Sekolah Dasar Islam Terpadu/SDIT), this issue becomes particularly critical. SDIT institutions aim to integrate academic excellence with Islamic character formation, ensuring that students grow to be intelligent, disciplined, and morally upright individuals. However, one of the major challenges faced by these schools lies in developing teachers who can consistently embody and model Islamic values such as *siddiq* (truthfulness), *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (communicative integrity)(Zahrotunnisa` Siswahyuningsih et al., 2025). Teachers with strong moral character are essential to transmitting Islamic values to students, but their development cannot be achieved solely through training or curriculum reform it requires consistent leadership that serves as both a guide and an example (Nur Ainunajip et al., 2025; Pratama, A., et.al, 2023).

Leadership in Islamic education thus extends beyond administrative management (Mustafidin, 2025). It encompasses moral, spiritual, and ethical dimensions that influence the overall school climate. Aslam (2022) explains that the principal's role is not only to manage but also to nurture, guide, and evaluate teachers to achieve educational goals effectively. Principals act as the driving force that shapes school culture and directs the educational vision toward both academic excellence and moral formation (Chi & City, 2025.). In this regard, leadership based on Islamic values plays a strategic role in fostering teacher professionalism that integrates cognitive, affective, and spiritual aspects (Anggraeni et al., 2025 ; Manalu, O., & Kristianingsih, 2024).

According to Yati, (2021), a leader in Islam is viewed as a *khalifah* whose main task is to guide and manage others toward goodness in accordance with Sharia principles. The Prophet Muhammad SAW exemplified leadership characterized by *siddiq*, *amanah*, *fathonah*, and *tabligh*, serving as a model for integrity, justice, and sincerity (Anas, 2025). In educational contexts, this leadership model is reflected in how principals motivate teachers, build a culture of trust and cooperation, and promote Islamic ethics in teaching and learning(Hidayati, M., & Tohiroh, 2017; Oktaviani, Y., & Aliyyah, 2021). Leadership grounded in Islamic values encourages the creation of a school environment that is not only academically productive but also spiritually nurturing (Ibrahim et al., 2025; Nur, 2021).

Integrated Islamic Elementary Schools, such as SDIT Salman Al Farisi and SDIT Al Khairiyah, serve as examples of how Islamic value-based leadership can be implemented

in daily school management. Both schools share a commitment to Islamic education yet operate under different organizational frameworks Salman Al Farisi under the Integrated Islamic School Network and Al Khairiyah under the local education office and Gondewa Purnamawarman Foundation. Observations show that in Salman Al Farisi, the principal emphasizes teacher development through *tarbawi* mentoring, daily worship monitoring, and integrated character evaluation systems. Meanwhile, Al Khairiyah applies a leadership approach that combines professional guidance with spiritual mentoring through *halaqah*, religious studies, and continuous moral evaluation.

These practices demonstrate that Islamic value-based leadership can significantly influence teacher professionalism and the internalization of Islamic character in both teachers and students (Waruwu, 2025; Sutiono, 2021 ;Syahminan, A., & Suriansyah, 2024) . However, challenges remain, such as differences in teachers' understanding of Islamic teachings, resistance to change, and inconsistency in applying Islamic principles in everyday practice. To overcome these challenges, principals must act not only as administrators but also as *murabbi* (mentors) who guide teachers toward self-improvement and sincere service.

Therefore, this research focuses on exploring the implementation of Islamic value-based principal leadership in Integrated Islamic Elementary Schools (SDIT) as a strategic effort to enhance teacher professionalism and character formation. This study is important in the context of Indonesian Islamic education, where the success of learning is not only measured by academic achievement but also by the moral and spiritual quality of educators and students. Understanding how Islamic leadership principles can shape teacher professionalism and strengthen Islamic character will provide valuable insights for developing holistic, value-oriented educational practices in Indonesia's integrated Islamic schools.

B. Methods

This study examines the leadership practices implemented by principals at two Integrated Islamic Elementary Schools Salman Al Farisi and Al Khairiyah. The research aims to explore in depth how principals apply Islamic value-based leadership to enhance teacher professionalism in different institutional contexts. The most crucial part of this research is the methodology employed to obtain comprehensive answers to the research questions.

A multiple case study design was used in this research. This approach was chosen because it allows a comparative analysis between two schools with different curricula and institutional environments, enabling a richer and more contextual understanding of how Islamic leadership principles are interpreted and adapted in diverse educational settings. Rather than presenting two separate descriptions, this design provides a nuanced comparison that highlights similarities and differences in leadership practices influenced by institutional characteristics, culture, and curriculum orientation.

The data sources of this research consist of both subjects and objects of study. The research subjects include the Principal, Vice Principal for Curriculum, and Teachers from both schools. The research object focuses on the Islamic value-based leadership practices

of principals in promoting teacher professionalism at Salman Al Farisi Integrated Islamic Elementary School and Al Khairiyah Integrated Islamic Elementary School.

The data collection techniques employed in this study include semi-structured interviews, non-participant observations, and document analysis.

Interviews were conducted to obtain information about school profiles and Islamic value-based leadership practices. The semi-structured format provided flexibility for researchers to probe deeper based on participants' responses. Non-participant observations were carried out over a four-week period, focusing on daily school routines, leadership interactions, and teacher performance enhancement activities. The researcher acted as a passive observer, ensuring objectivity while documenting real-time leadership behaviors and professional development activities. Documentation studies involved collecting school records, policy documents, meeting notes, and other written materials related to leadership practices that reflect the integration of Islamic values in professional development initiatives.

This triangulation of data sources interviews, observations, and documentation was designed to enhance the validity and reliability of findings by capturing leadership phenomena from multiple perspectives and data types.

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldana (2014), which consists of three concurrent activities: data condensation, data display, and conclusion drawing/verification. Through this iterative process, the researcher continuously compared data across the two case contexts to identify patterns, differences, and contextual influences shaping Islamic value-based leadership in improving teacher professionalism.

C. Results and Discussion

The findings from Salman Al Farisi and Al Khairiyah Integrated Islamic Elementary Schools reveal that both institutions apply prophetic leadership values (Siddiq, Amanah, Fathonah, and Tabligh) as the foundation for improving teacher professionalism. However, the manifestation of these values shows distinctive nuances influenced by the schools' curriculum orientation, institutional culture, and leadership style. The following analysis compares how these principles are practiced and interpreted within the two contexts, and how they relate to Islamic leadership frameworks such as prophetic leadership, Islamic transformational leadership, and spiritual leadership.

Siddiq (Honesty and Integrity): At Salman Al Farisi, the value of *siddiq* is demonstrated through the principal's open and transparent communication style (Fitri, A. A., et.al, 2022). The principal consistently shares school policies and financial decisions openly, positioning himself as a moral role model for teachers and students. This practice aligns with Islamic transformational leadership, in which leaders inspire followers by embodying ethical integrity and moral vision (Jusmantu, 2018). The transparency of the principal fosters mutual trust, which in turn strengthens professional collaboration among teachers.

In contrast, at Al Khairiyah, *siddiq* is institutionalized through strict adherence to honesty in performance evaluation and fund management. The principal ensures objectivity and fairness in teacher assessment, embodying the Tarbawy perspective of educational leadership that integrates moral accountability into every managerial decision. This shows that *siddiq* at Al Khairiyah operates more structurally embedded in school governance whereas at Salman Al Farisi, it functions more personally and relationally.

Amanah (Trustworthiness and Responsibility): Both principals demonstrate *amanah* through their dedication to teacher development, yet their approaches differ. At Salman Al Farisi, the principal perceives *amanah* not only as administrative responsibility but also as a spiritual duty to cultivate teachers' Islamic work ethics. Regular mentoring, collaborative learning, and *tarbawi* coaching sessions are used as moral reinforcement tools. This approach resonates with Islamic spiritual leadership, which emphasizes inner sincerity (*ikhlas*) and moral accountability to Allah in carrying out leadership duties.

Meanwhile, at Al Khairiyah, *amanah* is actualized through structured monitoring systems such as class supervision, *tahfidz* teacher guidance, and integrative evaluations that balance pedagogical competence with religious conduct. This structured model reflects Islamic managerial leadership, ensuring that teachers' professional growth is consistently aligned with both institutional standards and Islamic ethical norms.

Fathonah (Wisdom and Intelligence): The *fathonah* dimension is highly visible in both schools, but the scope of innovation differs. The principal at Salman Al Farisi applies *fathonah* by designing strategic work programs, integrating the national curriculum with Islamic teachings, and utilizing digital tools for administrative efficiency. This integration of modern technology and Islamic principles reflects the adaptive and innovative spirit of Islamic transformational leadership, which encourages leaders to respond wisely to contextual challenges while maintaining Islamic identity.

At Al Khairiyah, *fathonah* manifests in a more analytical and diagnostic form. The principal maps teacher competencies, identifies individual potentials, and adjusts leadership approaches based on personal characteristics. This indicates a reflective and situational intelligence consistent with the Tarbawy principle that educational leadership must be *hikmah-based* (wisdom-centered) and responsive to diverse educational needs.

Tabligh (Communication and Inspiration): In both schools, *tabligh* is a key element that sustains the flow of Islamic values in daily educational practices. At Salman Al Farisi, the principal practices *tabligh* through open forums such as *majelis ta'lim*, deliberation meetings, and parent-student gatherings. Through these spaces, the principal communicates the school's vision, Islamic mission, and moral expectations transparently. These practices strengthen the community dimension of leadership and reflect the Islamic transformational leadership component of inspirational motivation.

At Al Khairiyah, *tabligh* is expressed through more structured communication, particularly in formal meetings and teacher reflection sessions. The principal emphasizes clarity and consistency in delivering messages related to professional and spiritual goals. This structured approach ensures that communication remains focused on performance accountability, aligning with spiritual leadership theory, where effective communication

becomes a medium for transmitting meaning, purpose, and divine values in professional life.

The comparison between Salman Al Farisi and Al Khairiyah reveals that while both principals embody the prophetic values of *siddiq*, *amanah*, *fathonah*, and *tabligh*, their implementations differ based on institutional context. Salman Al Farisi tends toward a relational and motivational leadership style rooted in personal example and spiritual influence, aligning more with Islamic transformational leadership. In contrast, Al Khairiyah exhibits a structured and managerial leadership style emphasizing systemized accountability, resonating with Tarbawy and spiritual leadership models.

These variations suggest that the prophetic leadership model is not static but dynamically adapted according to the institutional culture, organizational structure, and principal's individual interpretation of Islamic values. Both schools demonstrate that prophetic leadership, when integrated with contemporary transformational principles, can effectively enhance teacher professionalism through both moral influence and systematic empowerment.

D. Conclusions

This study concludes that Islamic values-based leadership in Integrated Islamic Elementary Schools (SDIT) functions in a dual role: as both a managerial leader and a spiritual mentor. The principals at Salman Al Farisi and Al Khairiyah schools demonstrate that effective leadership in Islamic educational institutions is not limited to administrative control or policy implementation, but extends to nurturing teachers' moral, emotional, and spiritual dimensions as part of professional development.

Theoretically, the findings contribute to the understanding of prophetic and Islamic transformational leadership, showing that the integration of the values of *siddiq* (honesty), *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (communicative openness) forms a leadership model that harmonizes managerial effectiveness with moral-spiritual influence. This model strengthens the theoretical link between Islamic spiritual leadership and teacher professionalism, emphasizing that the cultivation of integrity and devotion (*ikhlas*) can serve as intrinsic motivators for professional growth.

Practically, the study suggests that other SDIT institutions should develop structured spiritual coaching systems such as regular *majelis ta'lim*, *tarbawi* forums, and mentoring programs to build consistent teacher discipline, responsibility, and work ethics. Principals should also act as *murabbi* (spiritual guides) who balance administrative supervision with value-based guidance. By institutionalizing spiritual mentoring alongside managerial practices, Islamic schools can create a sustainable professional culture rooted in both competence and character, ultimately enhancing educational quality and faith-based integrity.

E. Acknowledgement

The researcher would like to express sincere gratitude to all those who have provided invaluable support and contribution throughout the completion of this study. Special

appreciation is extended to the Principal, Vice Principal for Curriculum, and all teachers of Salman Al Farisi Integrated Islamic Elementary School and Al Khairiyah Integrated Islamic Elementary School, who generously shared their time, experiences, and insights during the interview and observation processes. Their openness and cooperation made it possible to obtain rich empirical data that became the foundation of this research.

The researcher also extends heartfelt thanks to the academic supervisor and lecturers of the Faculty of Education who provided continuous guidance, constructive feedback, and encouragement throughout the research process. Deep appreciation is further given to the school foundations and administrative staff for granting permission and logistical support, which enabled smooth access to the research sites.

Finally, the researcher would like to express profound gratitude to family and colleagues, whose moral support and understanding sustained the completion of this work. May this research contribute meaningfully to the development of Islamic educational leadership and teacher professionalism in Indonesia.

References

- Anas, I. (2025). *Qudwatuna-Based Leadership : A Strategic Model for Enhancing Educational Quality in Islamic Schools*. 2, 1–11.
- Anggraeni, Muhaemin, & Sulistiani, I. (2025). Prophetic leadership in islamic schools: transformingleadership performance and student achievement. *International Journal of Asian Education*, 6(1), 17–28. <https://ijae.journal-asia.education/index.php/data/article/view/476>
- Aslam, A., Wahab, A. A., Nurdin, D., & Suharto, N. (2022). Principal's Instructional Leadership in Improving Teacher Performance. *Basicedu Journal*, 6(3), 3954–3961. <https://doi.org/https://doi.org/10.31004/basicedu.v6i3.2742>
- Chi, H., & City, M. (n.d.). *The Role Of School Culture In Higher Education Reform In Vietnam Today 1 O Papel Da Cultura Escolar Na Reforma Do Ensino Superior No Vietnã Hoje Ho Chi Minh City University of Education , Vietnam Introduction Higher education is one of the most crucial*. V, 321–339.
- Fitri, A. A., Kholida, N., & Permatasari, T. (2022). Principal Leadership. Innovative. *Journal of Social Science Research*, 2(1).
- Habibi, B., Hartinah, S., Umam, R., Syazali, M., Lestari, F., Abdurrahman, A., & Jauhariyah, D. (2019). Factor Determinants of Teacher Professionalism as Development of Student Learning Education at School. *Journal of Gifted Education and Creativity*, 6(2), 123–132. <http://genbilgeyayincilik.com>
- Hidayati, M., & Tohiroh, L. (2017). Indonesian Journal of Curriculum and Educational Technology Studies Evaluation of Moral Education Programme in Full Day School of Integrated Islamic Elementary School. *IJCETS*, 5(1), 10–21. <https://doi.org/https://doi.org/10.15294/ijcets.v3i1.8675>
- Ibrahim, A., Rami, A. A. M., Isa, M. F. M., & Olaitana, A. A. (2025). Spiritual leadership among youth: Fostering sustainable development towards Islamic values. *Multidisciplinary Reviews*, 8(10). <https://doi.org/10.31893/multirev.2025327>
- Manalu, O., & Kristianingsih, A. (2024). Journal of Mirai Management Principal Leadership Strategy in Improving Teacher Performance to Realise Quality Schools. *Mirai Management Journal*, 9(2), 2024–2025.
- Mudzakir, & Aslan. (2025). The Relationship Between Curriculum And Educational Policy In

- Improving Human Resource Quality: A Literature Review. *Indonesian Journal of Education (INJOE)*, 5(3), 483–492.
- Mustafidin, A. (2025). The Leadership Strategy of Young Kiai in the Management of Establishing Islamic Educational Institutions at Darul Amanah Foundation, Bedono. *Al-Mudabbir: Journal of Islamic ...*, 1. <https://ejournal.literasantri.org/almudabbir/article/view/51>
- Nur Ainunajip, M., Alfi Yuli Astuti, Ngatmin Abbas, & Gada, M. Y. (2025). Analysis of Leadership Values in Educational Hadith. *International Journal of Islamic Education Discourse*, 1(1), 1–7. <https://doi.org/10.59966/9hrdhv39>
- Nur, Y. (2021). Evaluation of Character Education Programme in Integrated Islamic Elementary School. *Pendas: Scientific Journal of Basic Education*, VI(2).
- Nurkhasanah, S., & Mahrusl, M. (2025). Journal of Nusantara Education. *Journal Of Nusantara Education*, 2(April), 46–55. <http://download.garuda.kemdikbud.go.id/article.php?article=2832491&val=25337&title=Pengaruh penggunaan web module fisika berbasis NTT's local wisdom terhadap kemampuan berpikir kreatif>
- Oktaviani, Y., & Aliyyah, R. R. (2021). Strategies for Improving Teacher Quality in Indonesia. *Researchgate Publication*.
- Pongpalilu, F., & Aslan, A. (2025). the Role of Teachers As Agents of Change in Shaping Students' Creativity, Character, and Social Sensitivity: a Literature Review. *International Journal of Teaching and Learning*, 2(11), 1399–1407.
- Pratama, A., Key, K., School, head, Primary, S., & Integrated, I. (2023). Principal Leadership in Integrated Islamic Elementary School. *Jurnal Generasi Tarbiyah: Journal of Islamic Education*, 2(1). <https://jurnal.islahiyah.ac.id/index.php/jgt>
- Putri, H. A., Siswanto, D. H., & Suryatama, H. (2025). Development of Student Book as a Means to Instill Social Care, Honesty, and Responsibility to Enhance Academic Achievement in Elementary School. *International Journal of Learning Reformation in Elementary Education*, 4(01), 1–17. <https://doi.org/10.56741/ijlree.v4i01.744>
- Rohmah, N. (2019). Curriculum Integration and Internalisation of Islamic Education Values in Forming Students' Religious Attitudes. *EL-BANAT: Journal of Islamic Thought and Education*, 9(2), 197–218. <https://doi.org/https://doi.org/10.54180/elbanat.2019.9.2.197-218>
- Sunardi, Nugroho P. J., & S. (2019). Principal's Instructional Leadership. *Equity in Education Journal (EEJ)*, 1(1).
- Susanto, J. (2022). *Curriculum and Development Models*.
- Sutiono, D. (2021). Teacher Professionalism. *Tahdzib Al-Akhlaq: Journal of Islamic Education*, 4(2), 16–25. <https://doi.org/https://doi.org/10.34005/tahdzib.v4i2.1569>
- Syahminan, A., & Suriansyah, A. (2024). The Influence of School Culture, Principal Instructional Leadership, and Job Commitment on the Performance of Teachers of SDN Se-Kecamatan Candi Laras Utara, Tapin Regency. *EDUKASIA: Journal of Education and Learning*, 5, 1249–1254. <https://jurnaledukasia.org>
- Waruwu, N. (2025). Value-Based Leadership Redefined: Driving Engagement and Teacher Performance Through Ethical Climate in Private Islamic Senior High School. *Journal of Education and Teaching (JET)*, 6(1), 2025. <https://doi.org/10.51454/jet.v6i1.532>
- Yati, R. (2021). *Problems of Character Education Crisis in Students in the Perspective of Educational Psychology*.
- Zahrotunnisa` Siswahyuningsih, Ndanda Ambarawadi, Jaswadi, Abd Aziz, & Nur Efendi. (2025). Leading with Prophetic Integrity: Strengthening Islamic Education through Shiddiq, Amanah, and Fathanah. *Managere: Indonesian Journal of Educational Management*, 7(2), 224–235. <https://doi.org/10.52627/managere.v7i2.868>